"ONWARD IN FREEDOM'S NAME, UPWARD IN THINE."

THE AUSTRALIAN THEOSOPHIST



SEPTEMBER 15th, 1928

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SPECIAL FEATURES:

THE HOLY EUCHARIST

THE POWERS WHICH GUIDE AUSTRALIA

OUR CHIEF.

CONTINUATION OF:

The Childhood of Krishnaji.
How Theosophy Came to the Editor.
The World-Mother as Fact and Symbol.

UNDER · THE · AUSPICES · OF · THE · THEOSOPHICAL · SOCIETY ·

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"THE OTHER SIDE OF DEATH"

See Book Review, p. 32.

The best minds in the world are discussing the eternal question, "What Comes after Death?" A symposium in the London "Daily News" lately attempted to solve the problem, but the result was inconclusive.

(See page 32.)

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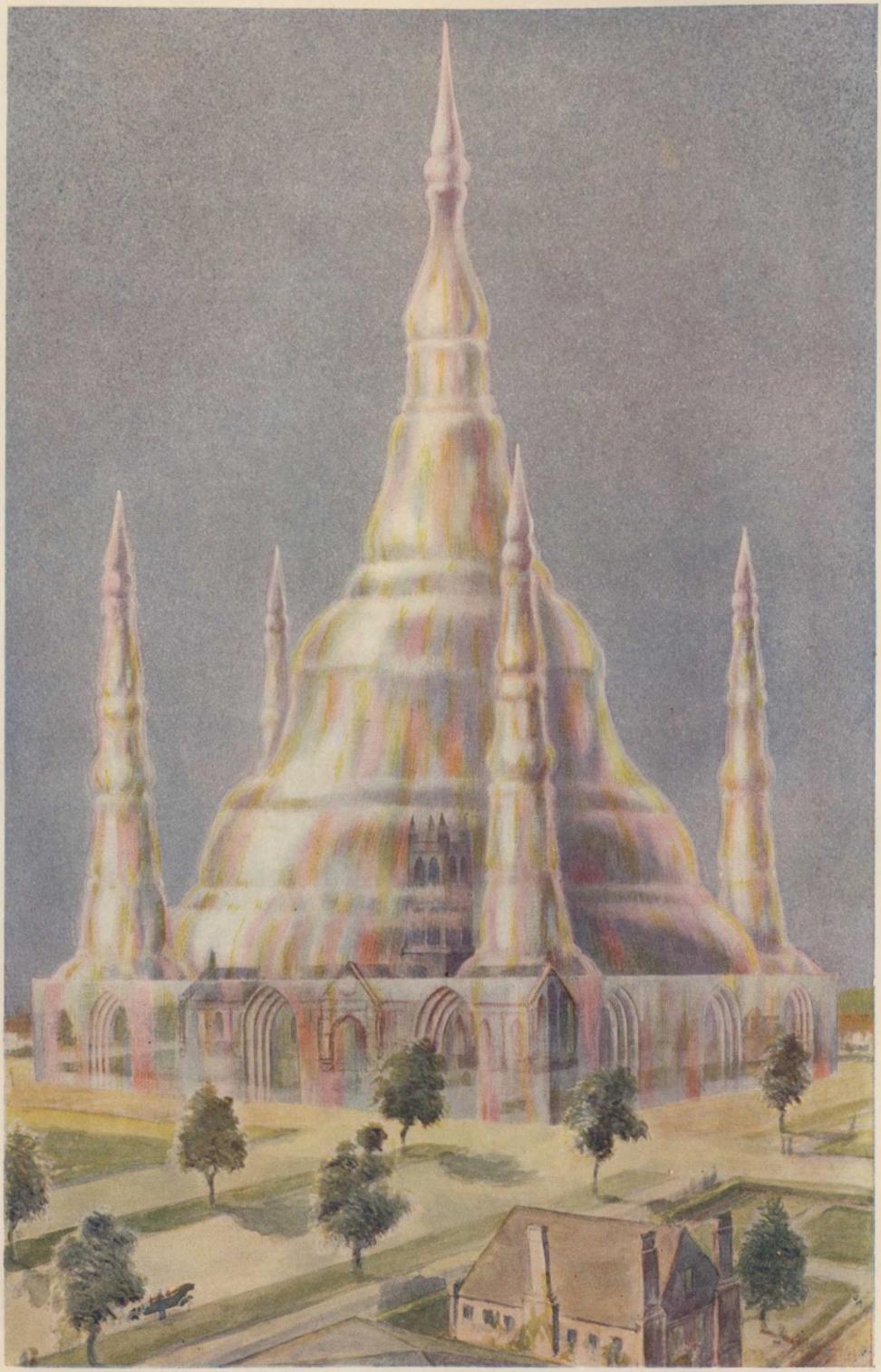
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THE EUCHARISTIC THOUGHT-FORM

The Australian Theosophist

EDITED BY THE RT. REV. C. W. LEADBEATER

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"Onward in Freedom's Name Upward in Thine"

By the Rt. Rev. G. S. Arundale.

As readers of *The Australian Theosophist* will have learned from my cable to the editor, published last month, I was more than delighted to receive the news of the revival of a journal which I regarded as one of the most important factors at work in the Theosophization not merely of Australia but of the whole world. I do not for a moment conceal my conviction that the abolition of *The Australian Theosophist* last Easter was a definitely retrograde step, taken no doubt under the pressure of financial stringency, on the principle that one must cut one's coat according to one's cloth.

I sympathize with those who are sensitive to the weight of financial stress, but I venture to think there would be less difficulty if, instead of measuring the size of a coat by the amount of cloth available, we set about getting sufficient cloth to make a coat large enough to fit the body which it is to cover. Personally, I cannot sit down with only enough cloth to make a coat entirely inadequate to the body to be covered. Some people do this, I know. They say: "Never mind whether the coat fits or not. There is no more cloth, so make an ill-fitting coat." I think I am a better tailor, for I say: "Never an ill-fitting coat. No self-respecting body will consent to be cribbed, cabined and confined within a coat that is irksome at every point. Any self-respecting body would simply burst it, tear it off. Therefore, instead of lazily resting contented with the existing amount of cloth, let us get some more cloth. Let us make our cloth according to the size of our coat."

I know perfectly well that some people will answer: "But what if there be no more cloth?" My reply is: "Seek and ye shall find." A fine, hefty body like the Theosophical Society in Australia must on no account be made to wear a coat cut according to the measure of an insufficiency of cloth. And the fact that more cloth is available has proof in the very reappearance of *The Australian Theosophist*. Whence came the cloth to make this garment for the Australian Section? Not from abroad, but from Australia.

And I must once again confess that the Theosophical Society in Australia is not to my mind properly dressed without the garment of *The Australian Theosophist*. The *Notes and News* may be an undervest, and *Advance! Australia* may be a pair of trousers. But let us be smart and have a coat as well, or

say a shirt if you will. Well, now that Australian Theosophists are well dressed they can walk about proudly, both at home and abroad, conscious that they are being noticed, respected, possibly admired, and surely, therefore, copied. Let me assure my Australian brethren that the example of reviving *The Australian Theosophist* will most valuably affect the progress of Theosophy in all parts of the world. Our fellow-members will say: "Look what the Theosophical Society in Australia is doing. We must not lag behind it. What it can do we can do too. Where there's the will there is always one way or another."

I hope not one of my Australian brethren for a moment thinks that either Rukmini or I take no further interest in Australia. Far from it. I regard Australia as one of the most fascinating among the many countries I have visited, fascinating specially in the sense that there is so majestic a potentiality about this land of the Southern Cross—a potentiality both as regards the human inhabitants and as regards the very land itself. There is something wonderfully alluring about Australian scenery, something splendidly virgin, something delightfully young, something instinct with future grandeur. The love Australians have for the open-air life is an unconscious appreciation of this. It is as if they felt some close affinity with nature round them, that the virginity, the youth, the promise of future magnificence characteristic of nature, are no less characteristic of themselves, so that like attracts like.

Take a real Australian, one who is steeped in Australia, one who has united his soul with the Soul of Australia, one who, may I say, exults in Australia, is keenly jealous of her honour, is strongly, with a great reserve of power, proud of his Motherland. Take such an individual—man or woman: look at the face, look at the body, watch the poise. All instinct with the spirit of the pioneer, not so much of the pioneer into uncharted physical regions (though this there will be, no doubt) but of the pioneer of causes, of ways to a happier life. The true Australian is so refreshingly clean, simple, direct, unfettered by forms because so free in the Life. The true Australian is so truly a Theosophist—believing in unaffected brotherhood, not as a duty but as a matter of nature.

Not that every inhabitant of Australia is an Australian, far from it. But there are enough of the type I have been describing to show what Australia can do with her people, and what no other country can do. Australia has a unique type of humanity to offer to the world, and the samples available for examination indicate how fine this type is, and how its production ought to be fostered by every means in our power. I constantly think of this type and of the examples of it I have met, and I am tremendously thankful to have had the privilege of contacting it.

I know very well that political conditions in Australia, and other conditions, too, are by no means what they ought to be. I know of the unfortunate conflicts between capital and labour, or, should I rather say, of the labour problem in Australia. I know of many things which mar the prospect. But where *are* conditions what they ought to be ? Australia is a melting-pot for many experiments, as are other countries. This is inevitable and natural. But with it all, and even assuming, which I do not, that conditions are worse in Australia than in many other countries, there remains the splendid potentiality, both in man and in land, of a race of men and of a glory of scenery, of soil and of vegetation, which may well some day make the Starry Land the brightest luminary in the firmament of our earth. Knowing this, feeling it, stirred by it, how could we forget our loved Australia, how could Australia be otherwise than a source of constant inspiration to us wherever we may be ?

Australia is a refreshing land, a land which cools the brow fevered with the artificialities of modern civilization, a land which lifts one, if one is willing to be lifted, out of the sordid into the True, out of the messy complexity of time into the ordered simplicity of Eternity. How *could* we forget Australia ? But how could we forget, too, the tremendous responsibility which rests upon members of the Theosophical Society in Australia ? Is not our Society the heart of Australia ? Are not our members the cells of that heart ? Should there be anywhere in Australia truer Australians—as I have ventured to describe the true Australian—than members of the Theosophical Society in Australia ? I say to you all, my brethren, that no Theosophist anywhere has finer opportunities for splendid living than the Australian Theosophist.

In many countries the type, the form, the setting, is more or less crystallized. In Australia nothing is yet crystallized, and you who know so much of the truth about life, you who have some inkling as to the Glory that shall be Australia—it is no case of the Glory that *was*, so far as regards Australia—you with the power, you with the opportunity right before you, what is there you and those who shall come after you cannot do to make this Glory not only sure—of course it is sure—but *soon ?* Let yourselves go, dear brethren. Count not the cost. Be lavish of your service. Treat obstacles as if they are not there: go through them. Pour forth in all abundance the means with which the Lords of our world have equipped you to do the work to which They have set you.

Begin in the smaller surroundings, of course. Begin in the home, and make your homes splendid *Australian* homes. Continue in your town, and make it a splendid *Australian* town. Go forth into the State, and make that a splendid *Australian* State. Go forth into the Nation and make it a glorious, united, powerful, spiritually alive Australia. And all through yourselves, your Lodges, your Section. Be fine Australians yourselves. Know the type and mould yourselves according to it. Make your Lodges powerful centres for Australian uplift. Cause your Section to become a mighty power for the uplift of the land and people *entrusted to its care.* Because I thrill to the thought of all you have to do I was almost indignant that at Easter you threw away the power of *The Australian Theosophist.* I was indignant because I know what wonderful things are going to be done, and I did not want you to lose a moment in proceeding to do them. I was indignant—please do not mind the word—because your cause and your work is in some way my cause and my work, for I am absolutely with you in every detail of your lives.

And now this power is resumed. Thank God !

Here let Thy peace abide;
Never may strife divide
This land of Thine.
Let us united stand,
One great Australian band
Heart to heart, hand in hand,
Heart and hand Thine.

Strong to defend our right
Proud in all nations' sight
Lowly in Thine—
One in all noble fame,
Still be our faith the same,
Onward in Freedom's name
Upward in Thine !

G.S.A.

Theosophy in the First Century, A.D.

Those who have attained:—
They shall behold the world which is now invisible to them,
And they shall behold the time which is now hidden from them:
For in the heights of that world shall they dwell,
And they shall be made equal to the angels,
And be made equal to the stars,
And they shall be changed into every form they desire,
From beauty into loveliness,
And from light into splendour of glory.

The Rest of the Words of Baruch, li, 8-10.

The World-Mother as Symbol and Fact

By the Editor.

II.

I must begin this second instalment of my article by correcting a misstatement which comes almost at the end of the first instalment. In speaking of the teaching of the Roman Church I inadvertently grouped together the two doctrines of The Virgin Birth of Jesus and The Immaculate Conception of the Blessed Virgin Herself from her mother St. Anne, saying that both of them are events contrary to the laws of Nature. I am afraid that I must still maintain that opinion with regard to the Virgin Birth of Jesus; but with regard to the dogma of The Immaculate Conception I find that there is a shade of meaning attached to it which puts it in a somewhat different category, although I fear that it does not make it any more possible for us to accept it as an accurate statement.

I find in a pamphlet entitled *The Immaculate Conception* by J. B. Jaggar, S. J., the following explanation:

> The word *Conception* is used in a two-fold sense as referring to the parents or to the child. As far as it denotes the parental act of generation, it is called Active Conception; as far as it denotes the infusion of the soul by God into the embryo or fœtus, it is called Passive Conception or Animation. Non-Catholics for the most part suppose that Catholics hold that Our Lady was conceived, like her divine Son, by the overshadowing of the Holy Ghost (Luke i, 35); whereas on the contrary they teach that she was conceived in the ordinary manner, like the rest of Adam's offspring. Her parents were St. Joachim and St. Anne. Christ our Lord alone of mankind had no man for His father, and His body was formed miraculously and out of the ordinary course of Nature.

The writer goes on to explain that when God, having created a new soul, introduces it into the embryo, it immediately comes under the operation of the primal curse inherited from Adam, which is called original sin. The embryo apparently remains under that stigma during the rest of its prenatal life, and after birth until the child is baptized. It is further stated that in the history of mankind there have been only three exceptions to this otherwise universal rule. In the cases of the prophet Jeremiah and St. John the Baptist this stigma of original sin seems to have been removed from the embryo almost immediately, before the birth of the child; but in the case of Our Lady the doctrine seems to be that it was removed at the very moment of its application, so that she never really came under its influence at all.

I am publishing the above extract and epitome because I wish to be absolutely fair in my statement of this remarkable doctrine; but I must admit that it seems to me an unnecessary and even fantastic theological invention. I have never found the slightest historical evidence for the grotesque story of Adam and Eve and the apple; and I believe that the whole theory of original sin is simply a clumsy way of stating the fact that man brings over with him from his previous birth a certain amount of karma. If one tries to interpret it along that line, perhaps this doctrine of the Immaculate Conception might be taken as amounting to a statement that Our Lady had already worked out all evil karma and consequently entered upon her life in Palestine practically karmaless. On that subject I have no information.

Having thus endeavoured to correct the misstatement contained in my last instalment, I will resume my own article on the World-Mother. I had, I think, just explained that a great deal of symbology had gathered round the central idea, but that I proposed first of all to speak of the last physical life of Our Lady of Light, the consequences which followed it and led up later on to her acceptance of the Office which She at present holds.

The Mother of Jesus.

It must be understood that the disciple Jesus was born precisely as other men are born. This strange doctrine of the Immaculate Conception, to an attempt to explain which we have just devoted so much space, the story of the overshadowing of the Blessed Virgin by the Holy Ghost, and of the Virgin Birth—all that group of ideas refers to the myth, to the symbol; it has a real meaning and a beautiful interpretation, as I shall presently try to show, but it is not concerned with the physical body of the disciple Jesus. The mother of that physical body was a Jewish lady of noble birth, but, if tradition is to be believed, of no great wealth. We need not think of Joseph (who, remember, was also of the seed of David) as a carpenter, because that is part of the symbolism, and not of the history. In that symbolism Joseph is the guardian of the Blessed Virgin—of the soul in man. He represents the mind; and because the mind is not the creator of the soul, but only its furnisher and its decorator, Joseph is not a mason, like the Great Architect of the Universe, but a carpenter. We need not think of our Lord as working in a carpenter's shop; that is simply an instance of the confusion and materialization introduced by those who do not understand the symbolism.

The mother of Jesus, then, was a noblewoman of Judæa, a descendant of the royal house of David. Truly she who was chosen for so high an honour must have been pure and true and of flawless character — a great saint; for none but such could have given birth to so pure, so wonderful, so glorious a body. A saintly and a godly life she led; one of terrible suffering (which she bore with marvellous patience and nobility of soul) yet with wondrous consolations. We know but little of its details; we glimpse it only occasionally in the scant contemporary narrative; but it was a life which it will do us good to imagine to ourselves, an example for which we may well thank God. It carried her far along the upward path—far enough to make possible a curious and beautiful later development, which I must now explain.

Students of the inner life know that when man has reached the end of the purely human part of his evolution—when the next step will lift him into the superhuman condition of the Adept—into a kingdom as definitely above humanity as man is above the animal kingdom—

> When he has wrought the purpose through
> Of that which made him man—

several lines of growth lie open before him, and it is left to him to choose which he will take. Occasionally, too, there are conditions under which this choice may be to some extent anticipated. This is not the place to discuss the alternative; let it suffice here to say that one of the possibilities is to become a great Angel or messenger of God—to join the *deva* evolution, as an Indian would put it. And this was the line which the Lady Mary chose, when she reached the level at which human birth was no longer necessary for her.

Vast numbers of Angels have never been human because their evolution has come along another line, but there are Angels who have been men, who at a certain stage of this development have chosen to follow the Angel line; and a very glorious, magnificent and helpful line it is. So she, who two thousand years ago bore the body of Jesus in order that it might later on be taken by the Christ, is now a mighty Spirit.

Much beautiful enthusiasm and devotion has all through the centuries been poured out at her feet; thousands upon thousands of monks and nuns, thousands upon thousands of suffering men and women, have come before her and poured out their sorrows, and have prayed to her that she in turn would present their petition to her Son. This last prayer is a misconception, because He Who is the Eternal Son of

God and at the same time the Christ within every one of us, needs none to intercede with Him for us. He knows before we speak far better than we what is best for us. We are in Him, and through Him were we made, and without Him was not anything made which was made, neither we nor the smallest speck of dust in all the universe.

Closer is He than breathing, nearer than hands and feet.

One does not pray to great Angels for intercession if one understands, because one knows that He, in Whom all Angels live and move and have their being, is already doing for everyone of us the very best that can be done. But just as one may ask help from a human friend in the flesh—as, for example, one may ask of him the encouragement of his thought—so may one ask aid from the same human friend when he has cast aside his robe of flesh; and in the same way one may ask the same kind of help from these great Spirits at their higher level.

There is nothing unreasonable or unscientific in this. I myself have often had letters from people who know that I have studied these matters, telling me that at such-and-such a time they would be going through some difficulty —a surgical operation perhaps, or some other specially trying experience —and asking me to think of them at that moment, and to send them helpful thought. Naturally I always do it. And as I know there can be no effect without a cause, and in exactly the same way there can be no due cause which does not produce its effect, I know that if I (or if any of you) take the trouble to fix our thought upon any one in sorrow or difficulty, and try to send him helpful ideas, try to put before him something which will strengthen him in his troubles, we may be perfectly sure that that thought-force does produce its effect, that it goes and reacts upon that person. To what extent it will help him depends on his receptivity, upon the strength of the thought, and upon various other circumstances; but that *some* effect will be produced we may be absolutely sure. And so when we send a request for kindly, helpful, strengthening thought to one of these great ones—whether it be a saint now in the flesh, or one who has laid aside that flesh, or one of the great Angels—assuredly that help will come to us, and will strengthen us.

That is the case with the World-Mother; yet there are those who would have us believe that all that splendid good feeling, all that love and uttermost devotion, have run to waste and been useless. Incredible as it appears to us who are used to wider and saner thought, I really think that in their curious ignorance the more rabid enemies of the Church actually believe this. They even go further still, and say that it is wrong, wicked and blasphemous for a man to feel that love and devotion towards her ! It sounds like madness, but I am afraid it is true that there are such people. Of course the truth is that *no* devotion, *no* love, *no* good feeling has ever been wrong, to whomsoever it has been sent. It may have been wrongly directed. Devotion and affection have often been lavished on unworthy objects, but it has not been a *wrong* act on the part of the lavisher—only a lack of discrimination; always it has been good for *him* that he should pour himself out in love, and develop his soul thereby.

Remember that if we love any person, it is the God within that person that we are loving; the God within us recognizes the God within him; deep calleth unto deep, and the recognition of the Godhead is bliss. The lover often sees in the beloved qualities which no one else can discern; but those good qualities *are* there in latency, because the Spirit of God is within every one of us; and the earnest belief and strong affection of the lover tend to call those latent qualities into manifestation. He who idealizes another tends to make that other what he thinks him to be.

Could we suppose then that all the wonderful and beautiful devotion addressed to the World-Mother has been wasted ? Any man who thinks so must understand the divine economy very poorly. No true and holy feeling has ever been wasted since time began, or ever will be; for God, Who knows us all so well, arranges that the least touch of devotion, the least feeling of comprehension, the least thought of worship, shall always be received, shall always work out to its fullest possibility, and shall always bring its response from Him. In this case in His loving kindness He has appointed the Mother of Jesus as a mighty Angel to receive those prayers—to be a channel for them, to accept that devotion, and to forward it to Him. Therefore the reverence offered to her, and the love poured out at her feet have never for one moment been wasted; they have brought their result, they have done their work.

Century after century the richest treasures of art have drawn their inspiration from the beauty of her divine motherhood; her glories have been hymned in the measured tones of the most magnificent music; her wisdom has inspired the great doctors and teachers of the Church, for she is the Heart of Wisdom, the Mother of fair love, of patience and perseverance and of holy hope—she who kept all the sayings of Jesus in her heart.

If we try to understand it, we shall see how very far grander is that reality than the barren conception that all high thought, all worship, all praise not directed through a particular Name must inevitably go astray. Why should God limit Himself by our mistakes as to names ? He looks at the heart, not at the words. The words are conditioned by outer circumstances—by the birthplace of the speaker, for example. We are Christians because we happen to be born in England, or America, or some other Christian land—not because we have examined and compared all religions, and deliberately chosen Christianity. We are Christians because it was the faith amidst which we found ourselves, and so we accepted it.

Did it ever occur to you that if we had been born as natives of India we should have been Hindus or Muhammadans just as naturally, and should have poured out our devotion to God under the name of Shiva, Krishna, Allah, instead of the name of Christ ? If we had been born in Ceylon or Burma we should have been ardent Buddhists. What do these local considerations matter to God ? It is under His law of perfect justice, under His scheme of evolution, that one of His creatures is born in England and another in India or Ceylon, according to his needs and his deserts. When devotion is poured out by any man, God receives it through the channel which He has appointed for that man, and so everyone alike is satisfied, and justice is done. It would be a gross and glaring injustice if any honest devotion should be thrown aside or rejected. Never has the least mite of it been rejected. God's ways are other than ours, and His grasp of these things is wider and greater than ours. As Faber wrote:

> For we make His love too narrow
> By false limits of our own,
> And we magnify His strictness
> With a zeal He will not own.

The stories that we hear about the World-Mother may well have a basis of fact. We hear of her appearing in various places to various people—to Joan of Arc, for example. It is exceedingly probable that she did—that this great Angel did so show herself or himself (for there is nothing that we can call sex at such a height as that). There is no antecedent improbability in this, and it is most unlikely that all the people who testify to these apparitions were deluded or hypnotized, or under some strange error. All students know that earnest thought upon any subject produces strong thought-forms, which are very near the edge of visibility; many thousands of such thought-forms have been made of the Lady of Light, and we may be sure that she

has never failed to respond, and most thoroughly and effectually to fill them. It is certain that, out of all these, some would under favourable circumstances become physically visible; and even when they remain astral, sensitive people are often able to see them. The terrible and unexampled strain and stress of the war made many people sensitive to psychic impressions who were never so before. Thus it happens that we hear many stories of apparitions just now, and visions or manifestations of the World-Mother take a prominent place among them.

It is said, too, that wonderful cures have been produced at Lourdes and other places by faith in her. Probably they have. There is nothing in the least unscientific, there is nothing outside reason and common sense in supposing that. We know perfectly well that a strong downpouring of mesmeric force will produce certain cures; we have no knowledge as to the limit of such power, but it is well to remember that all these things have truth behind them.

Such then is She, the Lady of Light, who has sent forth through our President that wonderful Call to the women of the world. In *The Brotherhood of Angels and of Men*, Geoffrey Hodson writes of Her:

> She labours ever for the cause of human motherhood, and even now is bending all her mighty strength and and calling all her Angel court to labour for the upliftment of motherhood throughout the world. Through her Angel messengers she herself is present at every human birth—unseen and unknown, it is true, but if men would open their eyes she would be revealed. She sends this message through the Brotherhood to men:
>
> "In the Name of Him whom long ago I bore, I come to your aid. I have taken every woman to my heart, to hold there a part of her, that through it I may help her in her time of need. Uplift the women of your race till all are seen as Queens, and to such Queens let every man be as a King, that each may honour each, seeing the other's royalty. Let every home, however small, become a court, every son a knight, every child a page. Let all treat all with chivalry, honouring in each their royal parentage, their kingly birth; for there is royal blood in every man; all are the children of the King."

It remains now for us to consider how we can avail ourselves of this privilege of serving her which she offers to us; and also to treat of the symbolic aspects of the World-Mother. But we must leave those points to our next month's instalment.

C.W.L.

(To be continued.)

The Powers Which Guide Australia

By Harold Morton

To a Theosophist all life is the combination of the principles enunciated in Theosophy, and in the study of history he finds ample evidence of their interaction. Fascinating as history ever is, it becomes still more interesting when one discovers evidence of great guiding powers which shape the destiny of races and nations—powers of keen intelligence, patient, strong, and wise. The non-Theosophist without this key of knowledge beholds the magnificence of the past in wonder, unable to realize the marvellous scheme being worked out through the ages.

Theosophy sheds its light over the whole page of history. It explains that changes occurred because One willed them, that all is well now and for ever because He guides. Impossible for us any longer, therefore, is the thought of an ungoverned history, a world unguided. We are compelled to think of a practical and ever-present Power

which is at the same time supremely wise. Are not the achievements of ancient Egypt in science understood the better when one has knowledge of the Powers that guided and still guide that remarkable land? How can we explain the glory of Greece without recognizing that the great Mother Pallas Athene stood by the cradle and tended her most beautiful and fair daughter, that she inspired and guided the infant civilization through all stages to a glory unparalleled, ever planning and ennobling? Was not the Roman Empire strong in duty because trained to follow the precepts given by Jupiter, the Father of the Gods? Is there, indeed, any fragment of history even in the midnight gloom of the Dark Ages when the light of a guiding Power cannot be discerned by those who look for that light? Such is the teaching of Theosophy that we know that that light has never been withdrawn, that each Nation has been definitely guided to its goal of splendour.

Standing at the beginning of a new civilization in Australia, watching the birth of a new sub-race, are we not able to see evidence of this Mighty Intelligence at work? Indeed, the evidence is very apparent, for is it not true now as it was at the birth of Prince Siddartha, that "gods walked free with men that day, though men knew not"? In the Masters of the Wisdom we see the personification of the great principles which control and govern all, and Their wisdom is offered us for the service of our nation. We who claim the honourable title of Theosophist must realize that its honour lies in the privilege of service. Therefore, we must qualify ourselves according to the immemorial method of sacrifice to acquire wisdom from Them and apply it in Their work in Australia. Our duty as Theosophists is twofold, for besides working for all philanthropic and progressive organizations we must be heedful of the Masters' plans for our country. No longer is it for us to think merely of our own desires or the advantage of one party. There is a plan ordained by the Masters for our country; henceforth that plan only is of importance.

How can that plan be contacted? How can we particularly know what is destined for Australia? There are three methods of acquiring this knowledge. The first is to study the past history of nations, carefully tracing the evolutionary growth through succeeding civilizations to the present day. A great scheme of world education is thus observed; teachers always present, and a consecutive series of great lessons being taught. From that knowledge one may deduce the lesson of the immediate future, and through idealism one can go forward into the further future. This method is useful, as it gives a strong foundation for one's present beliefs, and one is more ready to profit by direct teaching from the Master on this subject.

Then it is well to compare and perhaps modify one's conclusions drawn from the first line of thought by the opinions of experts of the present day. Therefore should one be keen to learn what they know, looking chiefly to the idealists, but learning from all. In this way a second block of knowledge is acquired which is valuable in showing the present conditions and the advancing tendencies of the day.

The third and most important source of information is that which comes through our occult leaders from the Masters, and it is interesting to note that the needs felt by the large-sighted men of the world are often similar to what the Masters have indicated. Bishop Leadbeater's booklet, *Australia, the Home of a New Sub-Race*, contains the fullest information along certain lines, and in Bishop Arundale's many writings and lectures—particularly his 1927 lectures—Theosophists will find further details. These principles should be carried out with great zeal, for by applying them one's mind grows in sympathy (though at a lower level) with the Masters' thought, and gradually one is able to contact this plan for himself. Seen in

the knowledge of the Masters' plan, the future assumes a splendour and a glory far more inspiring than we, even with our idealism, had imagined. It is a future in which prosperity means far more than our common conception of it, a prosperity in which service and duty have taken the place of selfishness and the demand for rights—a life far wider than we had contemplated. Truly we might exclaim that "eye hath not seen . . . ." when thinking of that which lies before us.

A great and marvellous lot is ours, a destiny high beyond our imagination. Its achievement might not unnaturally be doubted by the non-Theosophist, for he sees no great controlling Power moving men, inspiring and directing them to this end. But we have seen; we know. Shall we be daunted by the vastness of the work when we know that They stand behind our efforts, that Their invincible power will be given to us? Shall we doubt that this future of loveliness and perfection shall be accomplished when They have decreed it? Nay, let us gather up all our powers, dedicate them to this work, and by sacrifice ours shall become a divine work, a part of Their organized scheme of service.

Australians, think well of this—and you, too, our visiting brethren from overseas who can assist us in this work. A great opportunity has been given to us, and much work has been done by high pupils of the Masters to give us an idea of the largeness and sanctity of our work. Let us prove ourselves big enough for great opportunities, spiritual enough to sacrifice to that purpose, and strong enough to persevere unto victory. The victory is assured by our elder Brothers who are representatives of the true Ruler of the world; great is our privilege partially to know Their plan; greater still will be our honour to serve under Them.

H.M.

The Mother Light

By Professor Ernest Wood

II.

Father and Mother.

That all this symbolism is not arbitrary nor fanciful is seen in the fact that in a human family the father and mother represent exactly these forms of love. In a sense father and mother are brother and sister because, as I believe many old-fashioned religious people used to say, there is only one Father for all human families and that Father is the Father above. The human father and mother do not create the child, but they provide the two-fold condition required for its manifestation. The Spirit or Monad of the child is from the Father above.

It is the woman who not only provides within her own body the womb for the growing child, but also converts the house into a home, which is as it were a larger womb of hers. To the wife as mother all inmates of the home are children, even her husband. In an old Sanskrit book it says that a woman should have ten children, her husband being the eleventh, and in a good family it is quite true that the man, who has gone out into the business and battle of the world to bring his spoils back to the home becomes, when he arrives there, a negative element. He comes home to be nursed,

to be fed, to be consoled and often to be encouraged, or in general to be surrounded with mother love. The man goes forth as hunter, explorer, inventor in many fields of human activity. He brings his spoils to the *house* and the woman weaves them into the fabric of the *home;* she uses them to bring to birth ever new manifestations of the life.

She not only stores the wisdom of life, and teaches the little children, and comforts the sick and the wicked (these two are very much the same in *her* eyes), but in every respect she makes the home the ark of the covenant, the tabernacle and that which has been symbolized by the crescent moon. She knows how to use matter so as to bring one by one all the latent aspects of the spirit to birth, to mould matter into form so that through it the life appears. This is true creation, which is not exercised by the male principle. In modern life, if man is the physicist and chemist-explorer and he discovers, let us say, a thousand new and beautiful shades of colours in the coal-tar dyes, these are of no use to him until he hands them to the woman, who will employ them to reveal a beauty in human life and expression of which he would otherwise be totally oblivious.

Woman's Influence.

It has sometimes been thought a little derogatory to woman to say that she represents the material side of Nature while the male is the life side. This comes perhaps from a confusion about the meaning of life. It is true that woman is more on earth than man, but she is less of it. She is more practical and less fantastic; she is far more thoughtful, taking many things into consideration when judging a person or a question; she is humbler, because she sees and knows more. She shows us that even the earth is divine and that all of it can be glorified by the Divine Wisdom. She perfects the personality, because she is skilled in the material element, and will be its ruler. It cannot hold her down, and though she walks upon it, it is with dainty feet. She is the woman of St. John's Revelation: "Clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."

Woman's work and life are thus in the home, but she is extending the home beyond the house and is making the State a home. It is sometimes thought that when she enters into public affairs she is leaving her proper sphere and joining in the rough and tumble of masculine existence. This very opinion reveals to us the imperfection of male government and order. On the contrary, woman's influence in public affairs will make the world a home for man, a place fit for heroes to live in, that is for men to work in, not to swear and fight and drink. In Christian tradition, Mary the Mother of Jesus was thus a great influence in the nurture of the infant Church.

Mother Nature.

On the larger scale there is something very motherly about the earth on which we live. From its embrace the most dreadful spots of destruction produced by volcanic action soon give birth to forms of beauty. The soil everywhere shelters the seeds of life, and keeps them moderately warm. Nature is also our teacher. Some of our thoughts may seem to us brilliant and splendid, but we shall know what they are really worth when we have tested them in the field of experience. We may design a motor-car, but when we run it out on the road Nature will tell us whether it is good, and will suggest alterations and improvements.

Our best meditations would be fantastic if they were unrelated to the world of Nature, which teaches us which thoughts are true and which are false, for it contains the law and the truth. In this connection I think we see the relation of the feminine or

natural principle to the Holy Ghost of which Christ spoke. I think He meant to say that men needed much more experience in the world before they could properly receive Him, that is to say, His message of brotherhood. He told them when He went away that He would send them another Comforter, even the Spirit of Truth, who would prepare them to receive Him in the future. That Spirit of Truth has been influencing men more and more during recent centuries. It is behind the faith of modern Science, which is the great movement of man's learning from Nature, and it is bringing us to the point at which we must acknowledge the life-forces and the principles of religion and ultimately the light that lighteth every man that cometh into the world.

On the Mother side of Nature we also find the great law of Karma. There is a very wide-spread error with respect to this. Karma, which brings to us exactly the results of our actions, is thought to be unkind, to administer punishment or at least to place obstacles in our path of progress. This is entirely wrong. The Lords of Karma are those Beings belonging to the Guardian Wall who prevent the reactions from coming upon us immediately, who hold them over by their own strength and bear the burden for us sometimes for many lives, and then allow the effect to come upon us when we have become stronger and more intelligent, just at the moment when it would be most useful for our instruction. Karma is the kindest thing in the world, like a great nurse protecting the children from hurt which they would ignorantly or foolishly bring upon themselves. Thus both in the material of Nature and in the operations of Nature, directed as far as we are concerned by Karma, there is the great Mother-love of God.

A Fundamental Idea.

Thus the male and female principles, the Second and the Third Logoi, work together to bring us to the fullness of life, the unity and glory of the Father of all. In Christian terms this male principle is the universal Christ, and the feminine principle, following the pagan traditions, has been thought of as the Virgin Mary. Every birth is in a sense due to an immaculate conception, insomuch as every son of man comes from God and not from the earthly father. There seems, however, to have been a confusion of two ideas in the tradition of Mary. The symbols associated with her show that sometimes the Third Member of the Trinity is indicated, but in other cases the Second, when she appears as assistant to the Christ, engaged in the work of expanding the life itself, which is His work. The task of extending the home from the home to the State, of enlarging the woman-influence in this way, is not exactly the work of Motherhood itself, although that Motherhood will become evident in the extended area. In that extension the dual aspect of the life itself becomes apparent; therefore we have the Logos often represented in old statues and paintings as half male and half female. Such, for example, is the Ardhanarishwari of the Hindus. In the Northern Buddhist tradition we have Kwan-Shai-Yin and Kwan-Yin, male and female. Together they are engaged in lifting the souls of men into union with the First Wisdom. Kwan-Shai-Yin is also Avalokiteshwara, which means literally "the God who is seen." He corresponds to the Christ Principle, for Christ is the God who is seen, while the Father no man hath seen at any time, that is to say, no mere man. Kwan-Yin is the Merciful Mother. She is the divine voice that speaks audibly to the initiate, the intuition that brings wisdom into the mind.

In the human family, when the children have been born and nurtured through their early years and are now to be encouraged to develop the positive forces and character of their

lives, the expression of the dual Second Logos comes into action. The father-mother are now elder brother-sister, guiding the children to an extension of life. She who was the wife has become the sister. The two together form now, exemplify in their sphere, the Christos-Sophia of the mystic Gnostics, together engaged in bringing human souls into the ranks of light. Together they will proceed to the Unity later on, the work of raising children being done.

A Divine Allegory.

To clarify this idea, let us suppose a world above, in which there are three great Deities (all being Aspects of one, of course)—the Father, the Brother and the Mother. In the world itself are many children, who are groping and staggering about. They are looking for something; they do not know what it is, but they do know it exists, because as they pick up one thing after another they play with it for awhile, then throw it down in obvious disgust and begin their search again. Thus playing with objects, the children use their powers, which grow by exercise. We will call this world "hell" which means (as it did in old English) "a place of concealment"; the place of the three Deities may be called heaven. One by one the children develop first their coarser and then their finer faculties, until they catch a glimpse of one or other of the three Deities, shining in heaven. This they call an ideal—such as beauty, or love, or truth—and they know they have found a doorway to that for which they were searching, because it fills them with happiness and they do not tire of it. Living their ideals in the form of virtues they become so constant in the light that they finally cease searching in the darkness and are then translated into heaven.

We are further to suppose that the three great Deities are each composed of millions of former children who have grown up to their full divinity and have entered the heaven where the glory of life itself has no concealment and the many know themselves as one, so that each one is not only with the Beloved but is the Beloved.

Suppose under these circumstances one of those children in heaven, knowing in its fullness the light which to the children below seems only the distant star of an ideal, should say: "Beloved, with whom I am one, who to me hast given the Glory of Life, I will go down to the place of darkness, of concealment, of hell, and I will be a Voice or Word among the children for you." He descends, and among the children he is Christ, anointed, the World-Teacher; he walks on earth but sees always the full light of heaven. Then he says to the children: "The kingdom of heaven, which is the kingdom of true happiness, is within you. Because of the light which you carry you have glimpsed the Beautiful, the Good, the True. Trust in that light, and life for you shall become all light and no darkness at all, and you shall be with me in the Glory of the Father of Lights." The World-Teacher is thus a deacon leading the children to the eternal High Priest who in heaven celebrates the presence of the Father's Glory.

The World-Mother.

Now perhaps we may understand the function of the World-Mother. Father and Mother in a family are really brother and sister together as they bring the children up to the full stature of material life. But in training the children the father, who is the eldest brother, calls the life in the child to its self-assertion, while the mother, who is the eldest sister, cherishes each development of that life in the careful casket of form. The World-Mother is then She who says: "As there is one life, represented among you in the spirit of brother-

hood or love among men, let there be one form. Women, extend your mothering as universal sisters, until there shall not be one home in this valley and another in that, with a veil of fear and chaos between, but the town shall be a home, the country a home, the world a home." On earth the World-Mother thus becomes a messenger between the World-Teacher and the mothers, teaching them to cherish in proper form the life which he has breathed upon, fanning it from spark to flame. If we must have technical terminology, she represents the third aspect of the Second Aspect, which is also three in one, the first aspect of the Second Aspect being the Christ in the bosom of the Father, and the second the Brother, whom the World-Teacher represents.

Now I must alter my story a little. There are not two worlds, heaven and hell, and children in darkness. There is only one world, and every plaything in it reflects the light into the child's mind, there to become the awakening called experience. The child throws down the plaything not in disgust because it did not contain the object of his search, but because he has become that light and now he seeks a new and brighter ray, and this must go on until he has crossed the rainbow. When that is done, he will see the light everywhere, in all things. Meantime the World-Teacher can remind him that the light is there, so that he may be an eager student, quick to sip the honey in every flower.

And the great Gods are not gods in an ordinary sense. They are the fullness of the life which we are. Recognizing this, the children will not in thought exclude themselves from Them, but will grow in natural beauty into the Glory of the one Life which is already theirs. Let not our understanding limit our realization. The great principles of life must not be thought of as personalities, but as great aggregations of Planetary Spirits or Dhyan Chohans, who, having entered into the life of harmony with all life which is the monadic life, live and act as one Being. Equally they must not be thought of as abstractions, for there is nothing more materialistic than abstractions which have no place in real life.

E. W.

The Holy Eucharist

By the Editor.

The ceremony of the Holy Eucharist is much in the public mind just now. The dignitaries of the Church of England are proposing certain changes in their official Book of Common Prayer, and many of the alterations suggested centre chiefly round this ceremony and the doctrines connected with it; and here in Sydney our Roman Catholic brethren have just held a great International Congress, the special object of which is to promote a fuller understanding of this Holy Sacrament and a deeper devotion through it to the Christ Who founded it. Because of these events there has been much discussion on the subject and a certain amount of newspaper correspondence; but much of this is inaccurate and futile, because those who clamour most loudly and express themselves most strongly are often full of the most extraordinarily bitter prejudices, and have very little comprehension of the questions involved. It is therefore distinctly desirable that we should know what can be known about this Holy Eucharist, so that we may be able to

form an intelligent opinion. To what extent can the Theosophical teaching help us to do this ?

Theosophy claims to be a statement of truth as far as we at present know it, and it is one of its special features that, although the information which it gives us has been handed down from the wise men of old, it can be to a large extent verified by men in the present day who will take the trouble to qualify themselves to investigate it. We who are Theosophists base our beliefs upon scientific observation of the facts which surround us; but we think it desirable to take into consideration *all* the facts within our reach—not only those of the merely physical world, but those of the higher life which lies beyond the reach of our eyes and ears. We realize that man is a soul and not only a body, and that the soul has its own faculties by which the facts of that higher life can be observed and recorded. Furthermore, as soon as we begin to understand something of the laws of that higher life we see that it is tremendously more important than the physical.

For readers unacquainted with the science of psychic development, let me explain that through our ordinary physical senses we contact only a very small part of the phenomena of the world in which we live; we are all the time surrounded by beings, by objects, by influences, by streams of force of all kinds which we are quite unable to perceive. There are dormant within every man spiritual faculties by the unfolding of which he can learn to see all these things which are out of the range of physical vision. I am of course aware that among people who are ignorant on the subject of psychic research there are many who are incredulous as to the existence of the powers of the spiritual body; but this is not the place to try to instruct those who are so hopelessly behind the times; I must refer them to the publications of the Society for Psychical Research, and other equally well-known works.

I happen to be one of those who, after many years of harder work than most people would care to undertake, have succeeded in acquiring these higher senses; so I am not here concerned to argue about the possibility of faculties, the possession of which has been part of my own daily experience for more than forty years; I am simply noting, for the benefit of those who are interested in this wonderful Sacrament, certain facts in connection with it which have become known to me through oft-repeated personal observations and investigations conducted by means of those higher senses.

The various sections of the Christian Church differ widely in their views with regard to this, the greatest of their ceremonies; and these differences are indicated even by the very names by which they describe it. Our Roman and Anglo-Catholic brethren speak of it as the Mass. There is some dispute even as to the meaning of that word; some derive it from the words at the end of the Service, *Ite missa est*, and others with more probability from a Hebrew word to which is attached the meaning of "sacrifice." Those who use this term think of it chiefly as a sacrifice to God, a memorial (and in some sense a renewal or continuance) of the great sacrifice of the Christ. The Holy Eastern Church calls it always the Eucharist—a Greek word which means simply "thanksgiving"; and its members regard it principally as an offering expressive of our deep and abiding gratitude to God for all that He has done for us. The Church of England generally employs for it the term "Holy Communion" or "Blessed Sacrament," evidently considering most prominently its spiritual effect upon those who partake of it. The Evangelical section of that Church, and most of the sects which have arisen during the last three hundred years, tend to use for it the name of "The Lord's Supper" and to regard it almost entirely as a commemoration.

There is no doubt something of truth underlying each of these divergent points of view. There are in the world many different types of men, and obviously that aspect of the truth which appeals most strongly to one type may not be as readily acceptable to another. Truth is always many-sided, and it is not usually given to any one man, or to any one set of men, to be able to see all its facets simultaneously. It is the fashion to deplore the manifold divisions of Christianity, and to speak of them as schisms; but surely what we should deplore is not the existence of differences of opinion in Christ's Church, but the acrimony which these different branches frequently manifest in relation to one another. Differences of opinion there must always be, and it is surely healthy that there should be, so that different points of the faith should be thoroughly discussed and ventilated; but all divisions alike should extend perfect charity one towards the other, and should be prepared to allow to their brethren the same liberty of interpretation that they claim for themselves.

I think most of them would agree that this Holy Communion is a means of grace, of strength and of upliftment, to those who partake of it, as well as being the highest possible act of worship and a wondrous and most beautiful symbol. It is all that; but with all possible reverence I claim that it is very much more than that—that it is an admirable and splendidly successful plan for hastening the evolution of the world as a whole, by the frequent outpouring of floods of spiritual force. This, then, is the postulate that I put before my readers—that the celebration of the Holy Eucharist is the culmination of all Christian Service, because in it we not only worship God, but actually, at our infinitely lower level, co-operate with Him, and use such powers as we have to help in that development of the human race which is His plan for mankind. This Service offers us an unequalled opportunity of becoming, as St. Paul puts it, fellow-labourers together with God, of doing Him true and laudable service by acting as channels of His wondrous power.

Watching then a celebration of the Holy Eucharist with the eyes of the soul, we see it to be the occasion of a truly tremendous outpouring of divine power. At the risk of being considered materialistic, and even irreverent, I must insist upon the absolute *reality* of this spiritual force which men call the grace of God. Many who believe in it, because they have themselves experienced it, are nevertheless horrified to hear that its action can be seen and measured much as though it were steam or electricity, although it works in a finer grade of matter. Its distribution to the world takes place under precisely the same divine laws as does a radiation on our lower levels, allowing for certain differences caused by the more rapid vibrations of matter in a higher state.

It must be understood that when a man awakens within himself these senses of the soul, every aspect of life at once becomes for him far fuller and more interesting, for he sees the whole of it, instead of only a small and comparatively unimportant part. In the case of the Services of the Church, for example, this means that he can see the result of the action in higher matter of the thoughts and feelings of devotion and love poured forth by the congregation, and of the stupendous influx of divine power which comes as a response to it. Students *must* try to comprehend that a thought or feeling is a very definite and real thing, an actual output of measurable energy, and in the finer matter of the subtler worlds it shows itself in colour and form. The seer is thus able to observe in detail how these religious Services work, and in what way we can make that working more effective; for it is obvious that the way in which we do our part must be a point of some importance.

Repeated observation teaches us that the ritual of the Holy Eucharist, as it comes down to us from past ages, is a complicated and elaborate ceremony, admirably adapted to the ends which it is intended to achieve, but requiring the nicely-adjusted simultaneous action of several factors. Its purpose can be, and daily is, attained by those who have no knowledge of its inner working, but they attain it only clumsily and with much waste; whereas men who understand what they are doing can gain a far greater result by the expenditure of the same amount of force.

That force comes from above, from altogether higher worlds, and in order that it may be effective in this lower life of ours it must be condensed, compressed, transmuted. To do that work a vessel is necessary, just as on this physical plane a boiler is needed if we are to utilize the power of steam. However much steam we may generate, it will produce no effective result if we allow it to dissipate itself in the surrounding air. We must collect it in some sort of container, so that we can set up a pressure, so that we can bring it under control, and send out its jets in the desired direction. Exactly the same thing is true with regard to this much higher force, but as it acts in matter far finer than any that we know, no physical vessel could possibly retain it; to hold it, the vessel must itself be made of the matter of these higher planes, which can be manipulated only by thought. It is precisely such a utensil which is constructed for us on a gigantic scale by the Angel of the Lord whose help we invoke.

This is a mechanical age, and our thoughts are accustomed to run along mechanical lines. A man can learn to drive a motor-car without knowing much about its interior economy; we can turn on the electric light without knowing what electricity is; but nevertheless the man who understands the machinery which he is using is unquestionably more efficient and useful. Now the whole ceremony of the Holy Eucharist may from this point of view be regarded as the construction and utilization of a magnificent machine for the liberation of force, and its direction for the helping of the world; and to comprehend something of what this machine is, how it is built and how it is intended to work, will undoubtedly enable us to co-operate more intelligently in the scheme. Be it understood, then, that the Angel of the Eucharist erects for us what is called a thought-form of subtle matter, inside which the divine force can be stored, can accumulate until it can be directed and used, just as steam accumulates in a boiler, or in the dome of a locomotive.

That he may build this form, the Angel must have a field already purified from worldly thought, and this the priest makes for him by the prayer of the Asperges and by the effort of his will. Also, the Angel must have material for his structure, and we provide that for him by our outpouring of love and devotion during the service. So the great Eucharistic thought-edifice is gradually built by the Angel, and inside that edifice the priest makes a kind of insulated chamber or casket round the sacred elements. Beginning from within that innermost casket, a tube is formed which holds the actual channel for the force, and inside that tube takes place the wonderful change at the moment of consecration.

The Christ Himself pours out the power. In order that He may do that easily and (if we may say so, with all reverence) with the least exertion, so as to leave the greatest possible amount of the force to be used for its real purpose, the Angel of the Presence (by the actual transubstantiation) makes the line of fire along which the Christ can pour it. The priest, by pushing up his tube and so preparing a channel, has made it possible for the Angel to do that. There are many electrical experiments which must be performed in

a vacuum, and when that is so, it is of course necessary to make the vacuum first. So in this case the tube must be made before that especial line of communication can be inserted in it. But the priest could not make that tube by his thought and aspiration unless he had first constructed a properly-isolated casket from which to push the tube upwards; and so he had to perform the isolation and magnetization of the elements. The people assist the priest, and supply the material for the thought-edifice through which the force is distributed after it has been poured down. Thus we see that all take their due part in the somewhat complicated process by which is produced so magnificent a result.

Every celebration of the Holy Eucharist, then, not only strengthens and helps those who take part in it, but also floods the entire neighbourhood with spiritual power and blessing. To what extent this blessing can be assimilated by the souls upon whom it falls depends upon the attitude and the degree of development of those souls; but assuredly it must produce some effect even upon the most careless.

I know that the ritual of the various liturgies has grown up gradually, and I am not for a moment supposing that all its writers and compilers have understood the science of the Sacrament. But I hold that the Living Christ stands ever in the background keeping watch over His Church; not interfering with its freedom of action, not driving it along this line or that, but always ready to guide those of its members who earnestly seek such guidance, using a gentle but persistent influence in the right direction. And I think it may well be due to that influence that the essential parts of this greatest of Christian rituals have been preserved intact through all the manifold changes which passing centuries have brought.

The whole process of the construction of this gigantic thought-form, and of its gradual filling with spiritual force under the direction of the Angel in charge, may be followed step by step by the use of the higher sight. Some years ago I wrote a book upon this subject which I called *The Science of the Sacraments*, and a friend very kindly helped me by making a number of drawings of the form as it appears to that clairvoyant vision at different stages of its construction. Anyone who is deeply interested in this subject and wishes to follow it out in full detail should read that book, and make a close study of the marvellously ingenious construction of that form.

Our frontispiece shows the completed form as it appears after the singing of the Santus. It has been gradually built up in the earlier part of the Service by the Angel of the Eucharist, who has utilized in his operations the devotional material supplied by our efforts of praise and worship. But now in the Preface we call for the special assistance of representatives of all the nine orders of the Angelic Hosts, and they and their satellites join us in the noble traditional act of homage which we call the *Trisagion** or *Tersanctus;* and their power of devotion is so enormously stronger than ours that their contribution not only greatly increases the size of the edifice, but entirely changes its character. It has in the former part of the Service presented an appearance by no means unlike that early form of Church architecture which we call the basilica. The force which they generate is directed upwards, and causes the central dome of the edifice to swell out prodigiously both in height and in diameter, so that the whole erection resembles the Oriental dagoba, though with graceful minarets at each corner of the plinth. The frontispiece will give some idea of the usual proportions of this form to those of the physical Church; but it is quite impossible to portray the vividness and splendour of its colours. The Angels add to it a vast wealth of material belonging to an altogether new and more

* It should be noted that this word must be pronounced Triss-hagg-ion, NOT Trysay-john. It is the Greek equivalent of the Latin word Tersanctus or Thrice-Holy.

exalted plane of Nature, which permeates and etherealizes all the rest. Thus the whole monument takes upon itself a new and higher character, at once more magnificent and more delicate, indescribably lovely and capable of far more refined vibrations—indeed a suitable vehicle for celestial force.

All this process of construction which we have been following in thought, all the varied effort of the Angels, the priest and the people, has been but a preparation for the central point of the ceremony—the Consecration, which we are now approaching. Before attempting to comment upon that, I should perhaps say a few words with regard to the light thrown by our psychic investigations upon the doctrinal aspect of the Holy Eucharist.

As I have already said, there have been great differences of opinion on this point, and much acrimonious controversy about it. The Church has always held steadfastly to what is called the doctrine of the Real Presence of Christ in the Eucharist, though there has been much dispute as to the method of that Presence. Theories have varied from that of transubstantiation, implying that the bread and the wine are actually and literally changed into flesh and blood, to the idea that no change whatever is produced in those elements, but that the effect of the Sacrament is limited to a spiritual upliftment in the heart and mind of the recipient. I have no time now to discuss these various shades of opinion; but I should advise anyone who wishes for a careful and comprehensive statement of them to read a booklet recently published by Bishop Wedgwood called *The Presence of Christ in the Holy Communion*. For the moment I am concerned only to explain what the inner sight reveals to us of the change which takes place at the moment of the Consecration of the bread and wine. Obviously we cannot pretend fully to understand a process which involves worlds higher than any which we can reach; but there is no possibility of mistake as to what happens in such part of it as is within the sphere of clairvoyant observation; and this part I will try to describe.

Every physical object has its counterpart in the finer matter of the higher planes, holding to that physical object somewhat the same relation that the soul holds to the body in the case of man. For example, every chemical element which we know down here has such a counterpart; it has what may be described as a line of connection, running back through all the stages of higher matter to the Deity who created it; and just as by physical sight we can observe the lower end of that line here on the physical plane, so can we observe the appearance of that line at various stages by using the sight of the astral body and the mental body, and so on. The astral counterpart of a piece of bread is a certain grouping of astral elements, well-known to any clairvoyant who has made a study of the chemistry of the inner worlds; and the same is true of finer planes as far up as we can see; so that bread is represented by a definite and unchanging set of lines (a bundle of wires, as it were), running up into the soul of things.

In theological discussions upon this subject the existence of this inner counterpart or soul of the bread has always been recognized, and in the arguments it is called "the substance" of the bread, while what we see on the physical plane is called "the accident" —meaning the temporary and impermanent outer form. Unless one understands the philosophical interpretation of these terms it will be impossible to grasp the points at issue in their discussion, for in ordinary language we think of the word substance as meaning something definitely dense and physical, whereas philosophically it means precisely the opposite—the reality which stands under or behind the physical object. As far as physical sight is concerned, when the priest pro-

nounces the words of Consecration no change whatever is made in the accident of the bread; the wafer or the fragment of bread appears absolutely the same as before. But when the inner sight is employed we see that the counterpart of that bread upon higher planes, which is called "the substance," has been changed in a very remarkable and wonderful manner. The whole of that counterpart, or rather the line of counterparts in the inner worlds, is struck aside, and replaced by a line of vivid light which has been well described as resembling "a flash of lightning standing still."



The bundle of wires which represented the bread has been switched aside, and the thread of communication which has taken its place reaches up without division or alteration to the Lord Christ Himself; so that though the outer form of the bread is unchanged after the Consecration, the manifestation of the divine life which underlies it is utterly different. It was divine life before, as all life is divine; but now it is a far fuller and closer epiphany of God, and that is why the Church has always so strongly insisted upon the Real Presence of Christ in the Sacrament, and has spoken of it as just as truly His vehicle as though it were actually His living flesh and blood.

Having seen this wonderful transformation taking place thousands of times, we fully realize that when we stand in the presence of the consecrated Host we are standing before a manifestation of Him upon the physical plane, just as truly as if we had been with Him among the hills and plains of Palestine. You may say with perfect truth that the Christ is always with us—that the Christ-principle exists in every man. That is indeed so, and if it were not so, no progress would be possible for us; as it is put in your Bible: "Christ in us is the hope of glory." But that is a spiritual presence and the influence which it pours upon us is on the spiritual level, on which as yet the consciousness of many of us is but very slightly developed; whereas in the Holy Sacrament we have a physical-plane radiation in addition to that other, so that we may be touched by it at all levels, the lower as well as the higher.

In the course of the service special prayers are offered for those whom we know to be in need of help; and that is another case in which by the higher sight we can see what we may call the mechanism of the working of these higher forces. The ordinary idea of what is called answer to prayer lands us in serious scientific difficulties, for we appear to be petitioning the Deity to change the action of the laws of Nature in our interests or in those of our friends. What really happens in this particular case is that the Directing Angel, having accumulated in the Eucharistic form an enormous amount of this divine power, proceeds to apportion it to various objects, utilizing for that purpose the services of his vast host of assistants.

Every step in the working of this wondrous ceremony has its interest, but it is impossible to touch upon all of them in a single article. Let me pass on quickly to the actual administration of the Holy Communion to the people.

For the communicant this is the culmination of the service. He draws

into himself that line of divine and living Fire which comes unbroken directly from the Christ Himself—and that in the double sense; from the Christ, the World-Teacher, who is the Man, but also through Him from the Logos, the Second Person of the Most Holy Trinity, of whom He is in sacred mystery so real an epiphany. For Christ is verily God and Man, and has indeed two Natures—not in the sense generally supposed, but in this far higher and truer meaning.

The tremendous waves of force which the communicant has thus drawn into the closest possible association with himself cannot but seriously influence his higher bodies. For the time these waves raise his vibrations into harmony with themselves, producing in him, if he is at all sensitive, a feeling of intense exaltation. This, however, is a considerable strain upon his various vehicles, which naturally tend gradually to fall back again to their normal rates. For a long time the indescribably vivid higher influence struggles against this tendency to slow down, but the dead weight of the comparatively enormous mass of the man's own ordinary undulations acts as a drag upon even its incredible energy, and gradually brings it and themselves down to the common level. But undoubtedly every such experience draws the man just an infinitesimal fraction higher than he was before, and so leaves a permanent result behind it. He has been for a few moments, or even for a few hours, in direct contact with forces of a world far higher than any that he can otherwise touch.

Not only is the communicant stimulated and strengthened in every way by coming into so close a relation with this splendid manifestation of the divine power, but he himself becomes for the time a subsidiary centre of that power, and radiates it in turn upon those around him in the same readily assimilable and material form as does the priest. Thus for the time he assumes the very function of the priest, and becomes a radiant sun among his brethren, exemplifying thus the doctrine of the priesthood of the laity. In this way he greatly helps the other members of the congregation, and any neighbours and friends among whom he happens to move during the next few hours.

Some of the lesser Angels hover for some time about those who have partaken of the Communion, since there is around them such a tremendous manifestation of a higher power on this lower plane that the Angels do not willingly relinquish the pleasure and advantage of bathing in its influence while there is anything of it left. The reason is that they cannot reach the level of that force under normal conditions, so it is to them an intense delight and a great opportunity when it thus comes down to the physical plane, and radiates from a human body.

To understand clearly all its different modes of action, we must bear in mind that the force manifested at the Eucharist comes down from the Deity Himself, and as it descends through the various grades of matter it radiates out on all the levels as it reaches them, and not only on the lowest. So while the physical radiation is acting upon the dense and etheric physical matter, the astral radiation is affecting the astral bodies of the congregation, and also of the astral visitors; and at the same time the mental radiation is influencing the mental bodies of the congregation, of the dead and of those Angels who do not manifest below the mental plane. If a man is at all developed on the intuitional level, he will receive a still greater stimulation from the force—a stimulation altogether out of proportion to anything known in lower realms of thought and experience. In that higher world the result would show itself as an increased glow in the light which ever surrounds those who are conscious there.

What of it all a man is able to assimilate depends upon two factors; the

stage of his advancement in evolution, and the attitude in which he approaches the Sacrament. When a vehicle is as yet practically dormant, even this wondrous eucharistic force can operate upon it only as heat works upon the germ within the egg, by bringing it nearer to conscious life. That much at least is being done at all levels for everyone who is present during the service. But some development of astral and mental consciousness there must be in all who attend, and wherever it exists it is stimulated. No doubt some receive only a tiny fraction of what they might have; but the more a man opens his heart and soul to the influence, the nearer he can come to the feeling of unity, the more will he gain from presence at the ceremony, or from the reception of the sacred Bread.

All this marvellous aid to spiritual growth, all this unequalled opportunity of doing good to our fellowmen, is offered to us daily by our Holy Mother the Church. Verily those of her members who neglect to take frequent advantage of it are not only ungrateful but foolish. It is not indeed "necessary to salvation," as some have rashly said, but it unquestionably offers men very powerful assistance in quickening their evolution.

After this the whole congregation joins in the splendid outburst of thanksgiving called the *Communio*, the force generated by which is poured outwards and upwards by the Angels. Then come the final words of dismissal for this great host of Angel messengers, *Ite, missa est*—their formal release from the Service to which they have been devoting themselves. It is the signal for a splendid exodus of majestic rainbow-coloured forms, each charged with his proportion of the divine outpouring, and hastening to fulfil the mission entrusted to him. Now that it has done its beneficent work, the Directing Angel sweeps together the material of the mighty edifice which he has been using as his instrument, so that all the love and devotion which have gone to the building of it, and in holding it together, are shed abroad upon the world, along with the benediction with which the Celebrant immediately thereafter concludes the service.

A wonderful service indeed, ordained in the first place by Christ Himself in the Palestinian birth at that last meal with his disciples before the death of His body; the outline at least of its ceremony laid down by Him, as some of us believe, during that time of His reappearance to the disciples, when for forty days (really, we are told, for a much longer period) He was teaching them, "speaking of the things pertaining to the kingdom of God*;" elaborated in detail, still under His inspiration, by the loving care of the Bishops of the early Church during its first few centuries, until by slow degrees the present effective forms were developed. Not only a wonderful ceremony liturgically, but an invaluable opportunity of service in the fullest sense to Him and to the world; surely His disciples of the present day, those who loyally follow Him, should avail themselves of it as often and as fully as they can.

C. W. L.

FROM GOLDEN BURMA.

We heartily welcome *Towards Burma's Glory*, the official organ of the Burma Section, in its first number. Besides reporting local Theosophical affairs, the journal has a wide outlook, with columns for world news. We venture to suggest in the kindliest spirit that the appearance of the pages would be improved if the articles were set under double instead of single column headings. It is a pleasure to note that our friend, Mr. J. C. Bilimoria, who recently visited Australia, is Assistant General Secretary, and assisted in the production of the magazine. The striking cover design is composed of an aspiring dome on the model of the Shwe Dagon Temple, surmounted by a Star, and above all a decorative scroll conveying the title. The magazine is printed half in English and half in Burmese.

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*Acts 1:3.

Our Chief

By the Editor and the General Secretary.

Before the date of our next issue our great President will have reached the ripe age of eighty-one. We of Australia send her the very heartiest greetings and congratulations, pouring out at her feet all the love and devotion, all the deepest reverence and the uttermost loyalty of which we are capable. It is but little that we can do for her who has done so much for us; melodramatic and exaggerated as it sounds, there are thousands who would cheerfully die in her service, and count it a glorious privilege to do so; but of what avail is that ? She does not want us to die for her, but to live for her, or rather for the service of the Masters to whom her own life is so flawlessly devoted; and that is a harder task. St. Augustine said long ago: "Many there be who will die for Christ, but few there be who will live for Him." And that is still true to-day.

Last year on her birthday I spoke of her, and to-day I can add but little to what I said then. I cannot republish my address, as it has already appeared in a previous number of this magazine; but as the journal was not then sent to every member of the Section, and I wish that every member should know and take to heart what I said, I am having my lecture reprinted as a kind of supplement to this issue, and you should receive it along with this. I beg your careful attention to it, for every member should know our great Leader thoroughly.

C.W.L.

* * *

Our editor has written elsewhere of the fine auspices under which *The Australian Theosophist* appears again, and how in its new volume the first numbers are dedicated principally to the World-Mother. It is significant that as this magazine goes to press we have been informed officially from Adyar of the return of Dr. Annie Besant to the Presidential chair of the Society for another period of seven years, for our revered President devotes herself now to the ushering in of the movement to work for the World-Mother as she did for the World-Teacher.

Dr. Besant has been elected to the Presidency for her fourth term of office, and the Theosophical Society rejoices. Of course, we can have no other President while she is willing to act. We must have a great-hearted keen-sighted leader to guide the immense world-service of the Society according to the Plan of the Brotherhood. This mighty server of the Hierarchy is able to lead us to victory because she is so utterly consecrated to that Plan. "We want none but her," is the powerful assertion of more than twenty thousand voters.

We learn that 21,058 votes were recorded, 20,880 in Dr. Besant's favour and only 178 against. The full details of voting from each Section appear in the August number of *The Theosophist*; meantime we congratulate our Section on having been unanimously for Dr. Besant.

What does our President mean to us ? She is at once the warrior, servant, general, Guru and Chief; her roles are many and all of genius. Yet, above all, her leadership is a sign that the Power Supreme still blesses our work, for where she is His Star shines.

We, the Australian Section, offer our loving homage to you, earth's noblest woman, the cherished representative of the Masters in our world; we delight in the honour of serving you in the home of the new sub-race.

H.M.

The Childhood of Krishnaji

By Captain R. Balfour Clarke

II.

We are now at the point when Krishnaji was about to take his First Initiation.

Only eleven days before, on the 1st January, he had become an accepted disciple of his Master. A telegram came from Dr. Besant, who was, I think, still in Benares, giving special instructions that the Headquarters building of the Theosophical Society at Adyar was to be closed and guarded from all disturbance during the necessary period, and that her own rooms were at the disposal of the candidate. And so it was that Krishnaji laid his body temporarily aside that he might pass through that mighty experience in his inner life which is spoken of as the First of the great Initiations, the first Step on the Path of Holiness. And so it was that Krishnaji and his older friend and helper in the spiritual life, with Nityananda and myself as guardians of the gate, migrated to the Headquarters building. We disposed ourselves in and around the abode of the President.

The outer doors of the building were closed till further orders, and all was very quiet and peaceful, either in the silent heat of the glowing Indian day, or in the silence of the wondrous moonlight nights. I remember that Nitya and I were somewhat anxious at times during the day time because of the shrill cries of the beautiful little squirrels which frequent the place. Our two seniors remained away from their bodies during the best part of two nights and a day, but they came back very occasionally and then only partially, though sufficiently to absorb nourishment in the way of warm milk which we administered at their bedsides.

I remember at these times wanting to ask questions as to how things were going but we knew that, specially in Krishnaji's case, our co-operative silence would be the most helpful offering we could make. Our older helper did however drop a few hints from time to time, probably in response to a somewhat obvious mental note of interrogation which represented us two attendants in the lower mental world. As far as I am able to remember what I was told, there were four distinct events which occurred during this great spiritual adventure.

Firstly, there were the usual questions as to astral knowledge and astral work, and this involved various astral experiences; secondly, the actual ceremony of Initiation; thirdly, the necessary buddhic experiences; and fourthly a very unusual visit, in answer to a call to Shamballa, to the true King, the Lord of the World who dwells there. I wish I could convey to you, dear reader, something of that which I experienced during this event. To those of us who have lived there, Adyar is surely a holy place at all times; and yet this glorious event, which had its deepest reality in the inner worlds, shed some of its glory around the place where the physical body of the young Initiate-to-be reposed while its tenant sallied forth to win a rare victory for the world he so loves, bringing to it a deeper and more sanctifying grace than had yet flowed there.

The night was far spent, the day was at hand, when we watched for the dawn on that second morning. A small group of people gathered on the roof outside the main doors of the President's quarters; this group included Mr. Naraniah and Dr. Mary Rocke

among others. Soon the doors were opened, and framed in the doorway they stood, the newly made boy-Initiate and his venerable brother, older in membership of that great Brotherhood which ever defends and enlightens this world under the divine guidance of its supreme Head, the Spiritual King of our globe. Krishnaji came forward radiant, looking wonderfully beautiful in the fullness of an exalted boyhood; a vision of blue-black hair, almond-coloured skin, a slim and upright form, such a head, more Greek in its contour than anything else, and, crowning all, those eyes which are today the wonder of all who meet him. He was robed in white silk, a veritable symbol of his new position in spiritual life, with sandals upon his feet. We garlanded him and many of us prostrated before him in eastern fashion; it was a touching and beautiful sight to see Nityananda, his younger brother, joyously making this obeisance.

The little party wandered ecstatically down towards the sea through the palm grove, where they sat on the remains of some old ruins and listened with mingled love and happy reverence to the story of the psychic and spiritual adventures of our hero.

I cannot do better than quote to you what he himself said at the time of his return to his body; it was written down very hurriedly in pencil on a few sheets of loose paper by Bishop Leadbeater:—

"When I left my body the first night, I went at once to the Master's house and found Him there with the Master Morya and the Master Djwal Kul. The Master talked to me very kindly for a long time, and told me all about the Initiation, and what I should have to do. Then we all went together to the house of the Lord Maitreya, where I had been once before, and there we found many of the Masters—the Venetian Master, the Master Jesus, the Master the Count, the Master Serapis, the Master Hilarion, and the two Masters of Masters Morya and Kuthumi. The Lord Maitreya sat in the middle, and the others stood round Him in a semicircle.

Then the Master Kuthumi took my right hand, and the Master Djwal Kul my left, and they led me in front of the Lord Maitreya, my two sponsors standing close behind me. The Lord smiled at me, but He said to the Master:—

"Who is this that you thus bring before me?" And the Master answered:—

"This is a candidate who seeks admission to the Great Brotherhood." Then the Lord asked:—

"Do you vouch for him as worthy of admission?" The Master replied:—

"I do." The Lord continued:—

"Will you undertake to guide his steps along the Path which he desires to enter?" And the Master answered:—

"I will." Then the Lord asked:—

"Our rule requires that two of the higher Brethren shall vouch for every candidate; is any other Brother prepared to support this application?" The Master Djwal Kul said:—

"I am prepared to do so." Then the Lord said:—

"The body of the candidate is very young; if he should be admitted, are any members of the Brotherhood who still live in the outer world ready to take charge of him and to help him on his upward way?" Then my two sponsors came forward and said:—

"We are ready to take charge of him." The Lord continued:—

"Are your hearts full of love for him, so that such guidance will be easy?" And they both replied:—

"They are full of love, brought over from many lives in the past." Then the Lord spoke to me for the first time:—

"Do you on your part love these two Brethren, so that you will gladly submit yourself to their guidance?" And of course I answered:—

"Indeed I do love them with all my heart." He asked:—

"You desire then to join the Brotherhood which exists from eternity unto eternity ?" And I said:—

"I wish to join when I am fit to do so." He asked:—

"Do you know the object of this Brotherhood ?" I replied:—

"To do the work of the Logos by helping the world." Then He replied:—

"Will you pledge yourself to devote all your life and all your strength henceforth to this work, forgetting yourself absolutely for the good of the world, making your life all love, even as He is all love ?" And I answered:—

"I will with the Master's help." He continued:—

"Do you promise to keep secret those things which you are told to keep secret ?" And I said:—

"I do promise." Then He showed me many astral objects and I had to tell Him what they were. I had to distinguish between the astral bodies of a living man and a dead man, between a real person and a thought-image of a person, and between an imitation Master and a real one. Then He showed me many cases, and asked how I would help in each, and I answered as well as I could. Then He showed me an image of my worst enemy, a cruel man whom I had hated, because he had often tortured my younger brother and me; and He said:—

"Will you help even this creature, if he needs your help ?" But there can be no hatred in the Master's presence, so I replied:—

"Surely I will." At the end He smiled and said that the answers were very satisfactory, and then He asked all the other Masters:—

"Do all present agree to the reception of this candidate into our company ?" And all said that They did.

Then the Lord turned away from me and called towards Shamballa:—

"Do I this, O Lord of Life and Light, in Thy Name and for Thee ?" And at once the great Silver Star flashed out over His Head, and on each side of it in the air there stood a figure—one of Lord Gautama Buddha and the other the Mahachohan. And the Lord Maitreya turned and called me by the true name of the Ego, and laid His hand upon my head and said:—

"In the Name of the One Initiator, whose Star shines above us, I receive you into the Brotherhood of Eternal Life; see to it that you are a worthy and useful member of it. You are now safe forever, for you have entered upon the stream; may you soon attain the further shore !"

Then He gave me the Key of Knowledge, and showed me how I might always and anywhere recognize any member of the Great White Brotherhood when I met Him; but these things, He said, I must not repeat.

Then He spoke to my two sponsors and asked them to take charge of the necessary buddhic experiences. Then all the Masters one by one touched my head and spoke kindly to me and congratulated me, and the Lord Maitreya gave me His blessing. Then the Star disappeared and we all came away, and I awoke feeling wonderfully happy and safe.

I very soon went to sleep again, and all that day I was away from my body being taught about the buddhic plane, and how to form a buddhic body and a mayavi-rupa. But I do not remember that very clearly in this brain, because it has come down through several planes.

The next night I was taken to see the Lord, and that was the most wonderful experience of all, for He is a boy not much older than I am, but the handsomest I have ever seen, all shining and glorious, and when He smiles it is like sunlight. He is strong like the sea, so that nothing could stand against Him for a moment, and yet He is nothing but love, so that I could not be in the least afraid of Him. And the Silver Star that we have seen is just part of Him—not sent there, for He is there and everywhere all the time, but just

somehow made so that we can see it. But when we do not see it, He is there just the same. He told me that I had done well in the past, and in the future I should do still better; and if my work should be difficult I must never forget His presence, for His strength would be always behind me, and His Star would shine over me. Then He raised His hand in blessing and we came away. There were three other Shining Ones who stood behind Him, but I did not look at Them, for I could not take my eyes from Him. On the way there and back I saw enormous ruins and a great bridge, different from any other that I have ever seen; but I was thinking so much of Him, that I did not notice them very much."

Many of us present in that little band who listened with reverent joy to this story had partially attended that wondrous ceremony, and sitting there in the immediate presence of our beloved we also sensed something of the reality even in our waking consciousness of what we had seen and known in the inner planes. We pondered it in our hearts and silently wended our way back to Headquarters, where luncheon awaited us.

R.B.C.

(To be continued.)

How Theosophy Came to Me

By the Editor.

II.

I have already mentioned that the first Theosophical book which fell into my hands was Mr. A. P. Sinnett's *Occult World*. I saw it advertised in a catalogue of second-hand books, and was much attracted by the title, so I sent for it immediately, and was fortunate enough to secure it. Naturally the stories which it contains interested me deeply, but its real fascination lay in the glimpses which it gave of a wonderful system of philosophy and of a kind of inner science which really seemed to explain life rationally and to account for many phenomena which I had observed.

I was of course eager to learn very much more of this. but I was so entirely unused to the ways of the literary world that I did not know in the least how to set about obtaining further information. With the benefit of later experience, I can see now that it would have been simple to write a note to the author and send it to the care of his publishers; but such a solution of the difficulty did not occur to me. At the end of his book Mr. Sinnett remarks:

> Some readers who are interested, but slow to perceive what practical action they can take, may ask what they can do to show appreciation of this opportunity. My reply will be modelled on the famous injunction of Sir Robert Peel: "Register, register, register!" Take the first step towards making a response to the offer which emanates from the occult world—register, register, register; in other words, join the Theosophical Society—the one and only association which at present is linked by any recognized bond of union with the Brotherhood of Adepts in Thibet.

I was most anxious to follow this advice, but found it by no means easy to do so. The author mentioned that there was a Theosophical Society in London, but did not give its address, and I sought for it in vain in the Post Office Directory. I made many enquiries among friends, but did not happen to find anyone who could help me in my quest.

Shortly after that, however, I was

in Scotland enquiring into the evidence for second-sight in the Highlands, and apparently by the merest chance (but I doubt whether anything ever happens by chance) I found on the table in the reading-room of a hotel a copy of a tiny Spiritualistic magazine —hardly more than a leaflet; I think it was called *Rays of Light*, or some name like that. In it was an announcement referring to Dr. Anna Kingsford, President of the London Lodge of the Theosophical Society, and stating that she was the wife of the rector or vicar of some West-country village or town —I think the name was Atcham. Naturally I seized upon this clue, and at once wrote to her at that vicarage, asking for further information. It was some time before I received a reply, for, as it transpired afterwards, Dr. Kingsford was away on the Continent for a holiday; and even when it arrived it proved to be only a printed circular — very beautifully printed, however, with much of silver about it. But it gave me the information which I wanted—the address of the Secretary in London, and it further told me that in order to join the Society I must be proposed and seconded by two members.

The Secretary was Mr. Kirby (not the Mr. Kirby so well known in later years in connection with the Society's work in Italy, but the Kirby of Kirby and Spence's Entomology, a book which I had studied in my boyhood). I promptly wrote to him, pointing out that I wished to join, but had not the pleasure of the acquaintance of any of the existing members; what was I to do ? Again I had to wait a long time for an answer, for Mr. Kirby also was abroad—I think climbing peaks in Switzerland; but at length he replied austerely that the rules were inviolable, and that no exception could be made, but suggested as an afterthought that I might call upon either Mr. A. P. Sinnett or Mr. G. B. Finch.

I adopted this suggestion and wrote a note to Mr. Sinnett, hardly daring, however, to hope that he could really be the author of the book which had impressed me so deeply. His reply soon set that point at rest, and invited me to come up to London to see him. He had only recently returned from India, and was then staying temporarily at the house of his mother-in-law, Mrs. Edensor, in Royal Crescent, Notting Hill. He received me with the greatest kindness and cordiality, and of course we talked much of his books (for by that time I had found *Esoteric Buddhism* also) and the wonderful revelation which they contained. The more I heard of Theosophy the more anxious I became to learn all that could be told to me; but when I spoke of joining the Theosophical Society Mr. Sinnett became very grave and opined that that would hardly do, seeing that I was a clergyman !

I wondered rather why the Society should discriminate against members of the cloth; and at last I ventured timidly to put the question. Mr. Sinnett replied: "Well, you see, we are in the habit of discussing every subject and every belief from the beginning, without any preconceptions whatever; and I am afraid that at our meetings you would be likely to hear a great deal that would shock you profoundly." I had already, years previously, attended some of Mrs. Besant's lectures at the Hall of Science in Old Street, off the City Road, and I thought that after that, nothing that the members of the Theosophical Society could say would be likely to offend me very seriously; so I smilingly assured Mr. Sinnett that I hoped I was not *that* kind of clergyman and that I should be quite prepared to join in any discussion that might arise, irrespective of the beliefs of the debaters. At this Mr. Sinnett partially thawed, and even said that, if that were really the case, he should have peculiar pleasure in admitting a clergyman; but that before finally taking so decided a step he must consult his Council. So we had to leave it at that, and I returned to my country

curacy fifty miles away in Hampshire.

Within a week, however, I had a letter from Mr. Sinnett saying that the majority of the Council had agreed to my admission, and that if I would fill up the necessary forms he would be glad to propose me himself; and he further advised me to call upon Mr. G. B. Finch, who would probably second my application if I impressed him favourably. Mr. Finch proved to be just as kindly as Mr. Sinnett, and I was presently notified that I was at last accepted as a member of the Society, and that if I would call at his house on a certain evening I might be initiated. By that time Mr. Sinnett had moved into a house of his own in Ladbroke Gardens, and thither I duly repaired at the appointed time.

I found that I was to be initiated into the mysteries of the Society along with two other applicants, Professor and Mrs. Crookes. Even then I realized the honour of being admitted along with so distinguished a scientist, for though Professor Crookes was not yet Sir William, I knew of him as the discoverer of thallium, the inventor of the radiometer, and the apostle of radiant matter. To join the Theosophical Society was in those days a somewhat formidable undertaking. We found Mrs. Sinnett's large drawing-room crowded to excess, the assembly in fact overflowing on to the landing and a little way up the staircase. I suppose there may have been some two hundred people present, including some who bore very distinguished names—such as Professor Myers, C. C. Massey, Stainton Moses and others. We three were planted together upon a sofa in the midst of the crowd, and Mr. Sinnett, after delivering a homily upon the objects and work of the Society, duly communicated to us a series of signs and passwords by means of which we were to be able to recognize our fellow-members in any part of the world. These signs and words have since dropped into abeyance in most countries, though I think that our President still gives them to any candidates whom she receives in India.

After this I missed very few of the Lodge meetings, coming up to London nearly every week. In fact, Mr. Sinnett was so hospitable as to give me a standing invitation to dine and spend the night at his house on these occasions, as I lived fifty miles away. At those dinners and at the meetings which followed them I met many well-known people, and heard many most interesting and instructive conversations. It must be remembered that all the teaching was at that time quite new to us, that there were many points on which our information was very imperfect, and that consequently there was much room for discussion. The planetary chains, the different planes of nature and the conditions of consciousness upon each of them—all these things came to us as a fresh revelation, and we had no small difficulty in harmonizing the scattered statements made in the replies which had been received to Mr. Sinnett's multifarious questions. The sun of our present President had not then risen above the Theosophical horizon, so we had no one to disentangle the knotted skeins or to bring the apparently conflicting statements into harmony.

I remember creating a small sensation at the dinner-table by announcing that it seemed to me the obvious course that each of us should set before himself the definite intention of becoming a pupil of one of the great Adept Masters. The suggestion was apparently somewhat of a shock to those present, for it was received in dead silence; and it was only after an appreciable pause that Mr. Sinnett remarked that he supposed that Europeans could hardly hope for anything of that sort at the present stage of our knowledge—which was true enough, but I thought that we might at least set our faces determinedly in that direction.

These meetings of the London Lodge were almost our only sources of

Theosophical information in those days, I think we were an exceptionally keen set of students, but there was really not very much for us to study. In addition to those two books of Mr. Sinnett's we had Madame Blavatsky's monumental work *Isis Unveiled* and also a fine book by Dr. Anna Kingsford called *The Perfect Way or The Finding of Christ.* This latter book contained a great deal of information, but it was given from a point of view entirely different from that of Mr. Sinnett's books and for most of us much more difficult to follow. *Isis Unveiled* is a vast chaos of most interesting matter, but we found it very difficult to deduce from it anything that could be called a coherent or definite system. But we struggled along as best we could, and a little later we had the very great encouragement of hearing that the Master Kuthumi was pleased with the efforts that we had made, and would send over from India one of his own disciples to help us in our work.

This pupil was Mr. Mohini Mohun Chatterji, a young lawyer from Calcutta, and he reached London along with Colonel Olcott early in 1884. I must say that he proved exceedingly helpful to us, and it was from his addresses that we first gained a clear idea of the Path of Initiation and its requirements. A statement of these in his wording appears in the first of the celebrated *Transactions of the London Lodge.*

I remember well the occasion of his first appearance at one of Mr. Sinnett's evening receptions. Colonel Olcott and Mohini stood on the hearthrug in front of the grate and some two hundred people were brought and introduced to them one by one. Among these was the notorious Mr. Oscar Wilde, who always gave one the impression of wishing to be distinctive (not to say bizarre) both in manners and in dress. On that occasion, I remember, he was habited in black velvet, with knee breeches and white stockings. He came up to Mohini, was introduced, bowed gracefully and in retiring said in a very audible stage-whisper to Mrs. Sinnett: "I never realized before what a mistake we make in being white!" Mohini, being a Brahman, was quite unversed in Western customs, and I believe that it caused him acute discomfort to allow that crowd of wine-drinking Mlechhas to seize him by the hand. He looked very sick, but he endured it nobly, and of course none of us had the least idea what was the matter. He answered patiently a vast number of what must have seemed to him very foolish and incredibly ignorant questions, and came off with flying colours as the hero of the evening, most of the old ladies regarding him with reverential awe.

In the course of my enquiries into spiritualism I had come into contact with most of the prominent mediums of that day, and had (as I have said before) seen every one of the ordinary phenomena about which one reads in books upon that subject. One medium with whom I had much to do was Mr. Eglinton; and although I have heard stories told against him, I must bear witness that in all my own dealings with him I found him most straightforward, reasonable and courteous. He had various so-called controls—one a Red Indian girl who called herself Daisy, and chattered volubly on all occasions, appropriate or inappropriate. Another was a tall Arab, named Abdullah, considerably over six feet, who never said anything, but produced remarkable phenomena, and often exhibited feats showing great strength. I have seen him simultaneously lift two heavy men, one in each hand.

A third control who frequently put in an appearance was Ernest; he comparatively rarely materialized, but frequently spoke with direct voice, and wrote a characteristic and well-educated hand. One day in conversation with him something was said in reference to the Masters of the Wisdom; Ernest spoke of Them with the most profound reverence, and said that he

had on various occasions had the privilege of seeing Them. I at once enquired whether he was prepared to take charge of any message or letter for Them, and he said that he would willingly do so, and would deliver it when opportunity offered, but he could not say exactly when that would be.

I may mention here that in connection with this I had later a good example of the unreliability of all such communications. Some considerable time afterwards some spiritualist wrote to *Light* explaining that there could not possibly be such persons as the Masters, because Ernest had positively told him that there were not. I wrote to the same newspaper to say that I had it on precisely the same valueless authority that there *were* Masters, and that Ernest knew Them well. In each case Ernest had evidently reflected the thought of the questioner, as such entities so often do.

To return to my story, I at once provisionally accepted Ernest's offer. I said that I would write a letter to one of these Great Masters, and would confide it to him if my friend and teacher, Mr. Sinnett approved. At the mention of this name the "spirits" were much perturbed; Daisy especially was very angry, and declared that she would have nothing to do with Mr. Sinnett under any circumstances; "Why, he calls us spooks!" she said, with great indignation. However, I blandly stuck to my point that all I knew of Theosophy had come to me through Mr. Sinnett, and that I therefore did not feel justified in going behind his back in any way, or trying to find some other means of communication without first consulting him.

Finally, though with a very bad grace, the spirits consented to this, and the seance presently terminated. When Mr. Eglinton came out of his trance, I asked him how I could send a letter to Ernest, and he said at once that if I would let him have the letter he would put it in a certain box which hung against the wall, from which Ernest would take it when he wished. I then posted off to Mr. Sinnett, and asked his opinion of all this. He was at once eagerly interested, and advised me promptly to accept the offer and see what happened.

Thereupon I went home and wrote three letters. The first was to the Master K. H., telling Him with all reverence that ever since I had first heard of Theosophy my one desire had been to place myself under Him as a pupil. I told Him of my circumstances at the time, and asked whether it was necessary that the seven years of probation of which I had heard should be passed in India. I put this letter in a small envelope and sealed it carefully with my own seal. Then I enclosed it in a letter to Ernest in which I reminded him of his promise, and asked him to deliver this letter for me, and to bring back an answer if there should be one. That second letter I sealed in the same manner as the first, and then I enclosed that in turn with a short note to Eglinton, asking him to put it in his box, and let me know whether any notice was taken of it. I had asked a friend who was staying with me to examine the seals of both the letters with a microscope, so that if we should see them again we might know whether any one had been tampering with them. By return of post I received a note from Mr. Eglinton, saying that he had duly put the note for Ernest into his box, and that it had already vanished, and further that if any reply should come to him he would at once forward it.

A few days later I received a letter directed in a hand which was unknown to me, and on opening it I discovered my own letter to Ernest apparently unopened, the name "Ernest" on the envelope being crossed out, and my own written underneath it in pencil. My friend and I once more examined the seal with a microscope, and were unable to detect any indication whatever that any one had tampered with the letter, and we both agreed that it was

quite impossible that it could have been opened; yet on cutting it open I discovered that the letter which I had written to the Master had disappeared. All that I found inside was my own letter to Ernest, with a few words in the well-known handwriting of the latter written on its blank page, to the effect that my letter had been duly handed to the Great Master, and that if in the future I should ever be thought worthy to receive an answer Ernest would gladly bring it to me.

I waited for some months, but no reply came, and whenever I went to Eglinton's seances and happened to encounter Ernest, I always asked him when I might expect my answer. He invariably said that my letter had been duly delivered, but that nothing had yet been said about an answer, and that he could do no more. Six months later I did receive a reply, but not through Ernest, and in it the Master said that though He had not received the letter (nor, as He remarked, was it likely that He should, considering the nature of the messenger) He was aware of what I had written and He now proceeded to answer it.

It will be necessary presently to explain what His answer was, and what steps I took in consequence of it; but before I can make that intelligible, I must turn aside to describe some other incidents which had occurred in the meantime while I was waiting in hope of receiving that reply.

C.W.L.

(To be continued.)

MOTHERHOOD

By H. van der Stok.

Motherhood is self-sacrifice and wisdom, it is ever-present, all-embracing love, its soft radiance is the source and the background of existence.

Every woman is born with this magic word written over the entrance of the innermost temple of her heart, and her life is a pilgrimage towards it.

Physical motherhood is the highway leading to the temple-door. But there are other paths too, paths that are steep and lonely. Those who travel alone, giving to all from the radiance that is hidden deep in their hearts, are as welcome to Her who lives in the Holiest of Holies of every one of these temples, to the Mother of the World, the Queen of Heaven, as are the mothers who bring their children to Her feet.

For long ages womanhood has been forced to travel along the road of physical motherhood, and self-sacrifice was imposed upon her to the utmost of her power of endurance, so that her life was almost like that of a beast of burden, who has no choice, no freedom. And the steep and lonely paths were made more difficult and more lonely by scorn and ridicule. Against this womanhood rebelled. The sacred word is still written in her heart, it is still the sacred goal of her life; but she wants to travel towards that goal free and by her own choice. She is still willing to sacrifice her personal inclinations, her freedom of action, the whole of her personal life, not as a duty imposed from outside, but as a proud and free gift.

For Motherhood cannot shine forth in its full glory unless all is given joyfully and whole-heartedly, without holding back even the slightest personal desire.

She who is the World-Mother, the fulfilment of Motherhood, floods the world with Her tender love, unobserved, but ever-present, sustaining, guiding, blessing. Forgotten by humanity in its feverish search for personal freedom—over which She watches with tender care and wise understanding—She is adored by the Angels as Their Queen and Inspirer, the Purest of the Pure, through whom God's Will is done in Heaven and on earth.

H.v.d.S.

FROM THE GENERAL SECRETARY.

The President's Birthday.

On the 1st October, in celebration of Dr. Besant's 81st birthday, an At Home will be given at The Manor, between 3 p.m. and 4.30. All members of the Section and visiting brethren are cordially invited to be present.

Official Appointments.

The President advises that she has appointed Mr. A. P. Warrington Vice-President of the Society, and he has accepted the appointment. He represents the largest National Society, that of the United States, which has over eight thousand members. Mr. Warrington was at one time National President, and he has had wide experience of the Society's work in other countries. Twice he has visited Australia, the last time about two years ago. He resides at Krotona, Ojai, California, which is the head of the Esoteric School for the United States. We offer hearty congratulations to our brother, Mr. Warrington, and to the American Section, of which he is so distinguished a member.

Mr. Schwarz has been appointed Treasurer once more, which is for the good of the Society, and Bishop Arundale has been re-appointed as the President's Personal Assistant.

The Time for Action.

The following letter has been received by the General Secretary from Dr. Besant:—

"The growth of the work of the Theosophical Order of Service during the last year has been very gratifying to me. We have added 13 countries to the list of organised areas, bringing our total to 41.

In my letter to you last October, I mentioned that the policy of the Theosophical Society during the ensuing years will be one of ever-increasing activity in the world of human affairs. This is, of course, not an innovation, for Brotherhood implies active unremitting service in the cause of the Divine Life and benevolent concern for the welfare of mankind; yet from time to time a distinct emphasis is put on certain phases of our Objects. This emphasis is now on *action*.

May I ask you therefore to encourage in your Section, in every way possible, the growth and development of the Order of Service, giving it such facilities for work and such co-operation as may strengthen its power in your land?"

The First Touch With Theosophy.

The Australian Section is making a special effort to attract 300 new members to the Society by Easter, and the following well considered remarks from Mr. Wilfred Bow, President of Perth Lodge, will be found valuable in this practical work. Mr. Bow writes:

Believing that the information could be of use I some time ago made an attempt, by interviewing members, to find out what means of propaganda first brought them into touch with Theosophy. As a result of my inquiries, I classified the propaganda as follows:—

1. Advertising leaflets and pamphlets.
2. Lectures.
3. Personal Contact.
4. Literature.

But there must be large numbers of people who, if they came into touch with Theosophy in our books, would be satisfied and convinced, but who do not get the introduction. That is the value of the first point of contact—the introduction. We are like a commercial salesman (except that we have the best goods in the world to offer at no cost in money); he needs an introduction to his prospect and so do we.

The result of the classification made above shows that the introduction is nearly always personal, and although we have the best goods in the world exhibited in attractive lectures, books, etc., the best results cannot be achieved unless *individual* members of the Lodges are at work all the time amongst their friends and acquaintances, putting them into touch with Theosophy. No member need then complain that he or she has no work to do, for the work of introducing Theosophy to others is important and character developing, calling for tact, some knowledge, and understanding.

The Theosophical Society

AUSTRALIAN SECTION

HEADQUARTERS: ADYAR HOUSE, BLIGH STREET, SYDNEY. N.S.W.

General Secretary: The Rev. Harold Morton.

LODGES.

NEW SOUTH WALES.

Armidale Lodge, "Tregera," Armidale.
Blavatsky Lodge, Adyar House, 29 Bligh Street, Sydney.
H.P.B. Lodge, St. George's Hall, Newtown.
Kuring-gai Lodge (late Chatswood), Gordon Road, Roseville.
Manly Lodge, Literary Institute, Wentworth Street, Manly.
Marrickville Lodge, Despointe Street, Marrickville.
Mosman Lodge, 736 Military Road, Mosman.
Tweed River Lodge, Box 26, Murwillumbah.
Western Suburbs Lodge, "Derwent," 82 Brighton Street, Croydon.

QUEENSLAND.

Babinda Lodge, C/o Mr. W. McLean Martin, Babinda N.Q.
Brisbane Lodge, Besant House, Wickham Terrace, Brisbane.
Cairns Lodge, Box 105, Cairns.
Dawson Valley Lodge, Wowan, N.Q.
Granite Belt Lodge, Box 28, Stanthorpe.
Rockhampton Lodge, New Hall, Denham Street, Rockhampton.
Toowoomba Lodge, Olcott Hall, Russell Street, Toowoomba.
Townsville Lodge, over Rees & Tice, Ltd., Sturt Street, Townsville

VICTORIA.

Ballarat Lodge, A.M.P. Chambers, Lydiard Street North, Ballarat.
Geelong Lodge, C/o. Schubert Agency, Ryrie Street, Geelong.
Kew Lodge, 10 Grange Road, East Kew.
Melbourne Lodge, Queen's Hall, 181 Collins Street, Melbourne.

SOUTH AUSTRALIA.

Adelaide Lodge, 334a King William Street, Adelaide.
Glenelg Lodge, 10 Moseley Street, Glenelg.
Redfern Lodge, 62 Angus Road, Westbourne Park, Adelaide.
Woodville Lodge, "Volta," Hannay Street, Largs Bay.

WESTERN AUSTRALIA.

Claremont Lodge, 140 Victoria Avenue, Claremont.
Fremantle Lodge, 9 Central Chambers, High Street, Fremantle.
Gosnells Lodge, Wheatley Street, Gosnells.
Perth Lodge, 192 St. George's Terrace, Perth.

TASMANIA.

Dana Lodge, Miller's Chambers, Murray Street, Hobart.
Hobart Lodge, 123 Collins Street, Hobart.
Latrobe Lodge, C/o. Mr. W. G. Elliston, Cherry Hill, Latrobe.
Launceston Lodge, 54 Elizabeth Street, Launceston.

CENTRES.

FEDERAL TERRITORY.

Canberra.—Sec.: Mr. Clive Sands, C/o. Federal Capital Commission, Canberra.

NEW SOUTH WALES.

Cessnock.—Sec.: Mrs. Nelson, School of Arts.
Collaroy.—Sec.: Mrs. Hilliard, Hay Street.
Terranora.—Sec.: Miss Dorothy Hungerford, Tweed River.

SOUTH AUSTRALIA.

North Kensington.—Sec.: Mrs. E. W. Pritchard, Yeronga Avenue.

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